1: Cooper E-4 (no date) 1946 SHS Tehuelche SHS

Fitz-Roy (1839, 2: 172) reported that the *Alacaluf* traded pieces of iron pyrites, used for striking fire, to the *Tehuelche*.

SOCIAL LIFE

Marriage and the family.—Direct information is available only for the later *Tehuelche*; our chief information on the domestic culture of the later *Tehuelche* comes from Sánchez Labrador, Viedma, Fitz-Roy, Musters, and Spegazzini.

Premarital chastity was seemingly rather strictly observed by girls. They were free to choose their husbands. Fitz-Roy (1839, 2: 182) reported that sometimes girls were betrothed while very young [child betrothal?]. Boys married around the age of 20; girls from 15 to 18 or so. The groom gave presents to the bride's father or parents; these presents were in some measure at least a bride-price; the father or parents of the bride also gave presents of equal value, which in case of later separation were the property of the bride (Musters, 1871, pp. 177–179; 1872, p. 201). The girl was brought by her father or the groom to the latter's toldo, where a wedding feast was given, including mares' meat. It was unlucky for any of the offal or meat of the mares to be eaten by the dogs. The shaman sang and gave advice at weddings. Residence was generally patrilocal. According to Viedma (1837 b, p. 74), a "cacique" always married the daughter or sister of another cacique.

Marriage was mostly monogamous. Some men, however, had two wives; rarely three in the later 19th century, but earlier some had "four, five, or even more" (Fitz-Roy, 1839, 2: 182), and even five to eight (Sánchez Labrador, 1936, p. 73). No polyandry is reported (however, see Pope, p. 160); nor is either the sororate or levirate.

Wives were generally well-treated as well as loved. Wife beating was very rare. Adultery was not uncommon; in case of unfaithfulness on the part of a wife, her paramour suffered the penalty, not she (Viedma, 1837 b, p. 74). Divorce was uncommon, being usually sought by the wife. A man was not allowed to look toward his father-in-law when in conversation with him (Musters, 1871, p. 184). The aged were respected and well cared for.

Etiquette.—Proper names were not mentioned (Bourne, 1898, p. 190). Hospitality was the rule, to traveling strangers as well as to friends. Certain formalities were observed when two parties approached and came together, including answers to the host's questions before delivering a message (Musters, 1871, pp. 184–188). The relative absence of formalities on entering a tent (Moreno, 1879, p. 198) contrasted with *Araucanian* etiquette in this regard.

Cleanliness of body was considered desirable, and bathing in the river was common; there was also a certain ideal of toilet cleanliness;

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

words, 'I die as I have lived—no cacique orders me,' aptly express the prevalent feeling on this subject. Nevertheless, all 'parties,' however small, are, when travelling, under the command of a cacique or 'gowuck,' who is sometimes also designated by the more endearing epithet of 'yauk,' or father; but his influence is very frequently confined to ordering the march and chase. Some of the chiefs are hereditary, but it is not invariably the rule; and amongst the northern Indians there are many petty chiefs, who are men that, having become possessed of a few mares and horses, assume the title of cacique. Great etiquette is observed between them; one chief being prohibited by custom from entering the toldo of another unless presents have previously been interchanged. Another curious point of etiquette is that a man is not allowed to look towards his father-in-law when in conversation with him; this is, however, not confined to the aristocracy, but also applies to the common herd. When two parties of Indians are approaching one another, and sufficiently near to distinguish the smoke of the hunting-fires, a signal-fire is lighted, and a chasqui—called by the Tehuelches conto—generally some relative of the chiefs, is despatched from either side. On meeting they repair to the camp of the most powerful, and, on arriving near, more horsemen sally out and escort them to the toldo of the chief. On arrival the new comer dismounts, his horses and gear are taken charge of, and he is shown, with great formality, to a seat, where he patiently remains, sometimes for an hour, answering, with grave face, all questions; and then delivers any message he may be entrusted with. Although he may be wearied, tired, and hungry, he never moves until the formalities are concluded; he is then provided with the best food and accommodation his host is possessed of.

It is to be hoped that the narrated actual life in the toldos will have enabled the reader to form an idea of the character of the Tehuelches more favourable than that which—except by the missionaries, Messrs. Hunziker and